

the heirs to ninth-eighth-century B.C. towers. Perhaps some of these towers were also constructed earlier than their excavators suggest. As observation towers, these posts were garrisoned only occasionally, when the geopolitical situation demanded it. This supposition, in turn, would also account for the paucity of small finds apart from those associated with and datable to the final abandonment of these sites (314, 318).

The production of the book is well thought out and attractive. Moreover, the price is reasonable for a technical report of this nature. One complaint concerns the detailed plan that spreads over two pages (18-19), diminishing its usefulness for scanning purposes; for instance, in preparing a series of site plans for a comparative study. A folded plan on a single sheet would have been much more helpful.

A few editorial errors were noted. Spot checking revealed several mistakes on p. 331, where misspelled words such as “fulfil” were noted. The word “event” should be “events” on p. 334. A cited reference found on p. 338 to an article by Biran and Cohen (*Eretz Israel*, vol. 15) is dated 1985, when its publication date is actually 1981. For some reason, works cited as forthcoming in the text, including the author’s name, are not listed in the references. It would seem more appropriate to designate these sources as “unpublished,” “personal communication,” or simply not reference them at all if they comprise the author’s own work. As with most English-language publications originating from Israel, sources in Hebrew are occasionally cited when English translations of these works already exist.

With the appearance of this monograph, Beit-Arieh deserves to be heartily congratulated for fulfilling nearly all of his publication obligations—an extraordinary achievement among active archaeologists working in Israel and Jordan. We eagerly await his report on Tel Malhata.

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Colón, May-Ellen. *From Sundown to Sundown: How to Keep the Sabbath . . . and Enjoy It!* Nampa, ID: Pacific Press, 2008. 222 pp. Paper, \$15.99.

In her first book, May-Ellen Colón attempts to create order in the cross-cultural chaos and confusion of Seventh-day Adventist Sabbath-keeping etiquette. In doing so, she does not focus on technical matters of the day or time-setting, but rather tries to paint a picture of the Person behind the Sabbath. Thus the book is not concerned with the *why* of the Sabbath, but with the *how*. *How to Keep the Sabbath* is the result of Colón’s dissertation research (2003) on Sabbath-keeping practices in fifty-one countries, which she rewrites in a practical and descriptive manner. The objective of the book is, in her own words, “How to ‘do’ Sabbath in real life” (44).

Colón focuses on the Person behind the Sabbath, Jesus, asserting that by our having a relationship with him, the Sabbath will become a delight (Isaiah 58). She proposes that “When we have a profound relationship with Jesus and understand the meaning of the Sabbath, we can more easily find guiding principles to keep the Sabbath well” (49). To this end, she suggests fifteen

guiding principles in regard to keeping the Sabbath, which in turn are based on three *general* principles: (1) “Sabbath is a special vacation” (2) during which “we strengthen our ties with God” and (3) “strengthen our ties with God’s family and with ours” (160). The first of Colón’s fifteen guiding principles describes Sabbath preparation. The Personhood of God is grounded on God as Preparer. He prepared, for example, the home of Eden and the Plan of Salvation. Sanctifying, remembering, worshiping, basking, responding, and trusting are based on the second general principle: strengthening our ties with God on the Sabbath day. Fellowshiping, affirming, serving, and caring are based on the third general principle: strengthening our ties with one another during the Sabbath.

In chapter 4, Colón describes a three-part “Test of Truth” for establishing guidelines for Sabbath activities. She notes two important points in regard to Sabbath-keeping practices: they are not chosen at random, and they are based on the character of God. Posed in this way, the guiding principles function as filters, moving from the character of God to specific guidelines for Sabbath-keeping.

Having established the ground upon which Sabbath-keeping principles are built, Colón shares “practical” ideas on how to apply the principles (51). In chapter 11, for example, she applies the principles to situations that could possibly pose a difficulty for biblical Sabbath-keeping and tries to find a solution that best fits with the true meaning of keeping the Sabbath holy. She reminds the reader that it may not always be possible to reduce a Sabbath-keeping situation to an equation of rational principles to be solved. Certain situations essentially revolve around trusting God against all common sense, leaving the consequences to him.

Although this book contains refreshing insights that contribute to positive Sabbath-keeping experiences for both the beginning and experienced Sabbath-keeper, it seems that Colón attempts too large an agenda for one book—partly scholarly, partly Bible study, and partly a practical guidebook filled with detailed metaphors and personal stories. These varying writing styles lend a somewhat repetitive character to the content of the book. Nevertheless, the essential points and differing perspectives invite reflection about the *why* and *how* of one’s own Sabbath-keeping practices and the guiding principles behind them. This criticism aside, *How to Keep the Sabbath* adds a positive contribution to the discussion concerning the keeping of the Sabbath. Due to its partly storytelling character, this book lends itself well to the seminar-type setting.

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Finkelstein, Israel, and Amihai Mazar. *The Quest for the Historical Israel: Debating Archaeology and the History of Israel*, ed. Brian B. Schmidt. Archaeology and Biblical Studies, 17. Atlanta: Society of Biblical Literature, 2007. 220 pp. Paper, \$24.95.

*The Quest for the Historical Israel* is the result of a series of lectures delivered in 2005 at the Sixth Biennial Colloquium of the International Institute for